

AWRAD-I-FATHIYYAH—THE COMPENDIUM OF TAWHID

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ABSTRACT

Mir Sayyid ‘Ali Hamadani – An eminent Sufi and the real founder of Islam in Kashmir – was undoubtedly a prolific author and profound preacher of Islam. His eminence Sheikh Hamadani left numerous works which are diverse in their nature and religious context. Among them is his notable collection *Awrad-i-Fathiyyah* which is a compendium of *Tawhid* (Islamic concept of monotheism) and *Awrad*. The present study focuses on this treatise and explains its vivid style and theological substance. It aims to elucidate the *Awrad* as a book of *Tawhid*—an often-neglected aspect of it. Further, it will provide an overview of the Islamic concept of monotheism in accordance with the principles deployed in the treatise under discussion.

Key Words: Awrad-i-Fathiyyah, ‘Aqa’id, Sufis, Tawhid, Waza’if

INTRODUCTION

One of the most scholarly personality and the most referred to religious authority in Kashmir is Mir Sayyid ‘Ali Hamadani of Iran (1314—1385 C.E.). Innumerable works have been written by scholars of divergent fields for either explaining his works or pondering over the fields of knowledge that branch out of his works. This depicts the versatile personality of Hamadani and his highly valuable contribution to various aspects the socio-religious life of the people of Kashmir. Despite this scholarly attention to his life and works, there are still a number of aspects of the life of Hamadani and his contribution that need further academic study and exploration. One of his Arabic works, “*Awrad-i-Fathiyyah*”, commonly known as the *Awrad* and also considered as the first book written on ‘*Aqa’id* of Islam in Kashmir is one of such less-researched works. The present study is a pitiable endeavor and an initiative to touch this virgin aspect of Hamadani’s contribution, preceded by a brief description of his life and works.

LIFE

Syed ‘Ali Hamadani, Whose original name is ‘Ali but fondly known by the famous epithets like *Amir-e-Kabir*, (The Great Commander) *Shah-i-Hamadan* (The Lord of Hamadan), ‘*Ali Thani* (The Second ‘Ali) and *Bani-Musalmani Fil-Kashmir* (founder of Islam in Kashmir) was born in Hamadan, a province in Persia on 12th *Rajab* 714 A.H./22 October, 1314 C.E¹. He belonged to the family of Alawi Sayyids and his paternal

¹ Some eminent scholars like; Sufi, G.M.D.; *Kashir*, Vol. 1, Ali Mohammad and Sons, Srinager, Kashmir, P. 85. Rafiqi, A. Q.; *Sufism in Kashmir*, Gulshan Books, Srinager, 2009, p. 39. , Rizvi, S.A. A.; *A History of Sufism in India*, Vol. i, Munshiram Manoharlal Publishers, New-Delhi, P. 291; Nuri, Abdul Wahhab; *Futuhāt-i-Kubraviya*, f.54a. , Khuihami, Hassan Shah,; *Tarikh-i-Hassan*, Vol. 3, Ghulam Muhammad Nur Muhammad Tajiran-i-Kutub, Srinager, p. 11. ,

progeny goes to Hadhrat 'Ali Ibn Abi Talib through Imam Hussain. The genealogy of Hamadani has been recorded by Nur-ud-Din Ja'far Badakhshi, a close disciple of Hamadani, in these words:

"وهو ابن سيد شهاب الدين بن محمد بن علي بن يوسف بن شرف بن محب ابن محمد جعفر بن عبد الله بن محمد بن علي بن حسن بن حسين بن جعفر الحजर بن عبد الله بن زاهد بن حسين بن علي زين العابدين بن حسين الشهيد رضي الله عليهم اجمعين"²

Hadhrat 'Ali (R.A.)



Imam Hussain



'Ali (Zain-ul-'Abidin)



Al-Hussain



Zahid



'Abdullah



Zaffar al Hujjah



Hussain

Miskin, Mohi-ud-din,; *Tarikhi Kabir*, p. 10. Subscribe the date of birth of Sayyid 'Ali Hamadani as 12th Rajab 714 A.H/ 1314 A.D.

Zafer, Sayyidah Ashraf in her book, *Sayyid Mir 'Ali Hamadani*, P. 15, regards 12th Rajab 713 A.H./ 1313 A.D. as Hamadani's date of birth.

The difference has arisen because neither his famous and earliest disciple Nur-ud-Din Ja'far Badakhshi has mentioned the date of birth of Sayyid 'Ali Hamadani in his *Khulasat-ul-Manaqib* nor has any such mention been made in *Risala Masturat* (a rare source manuscript).

² Ibid, p. 21—22 (See Also Ms. no. 658, f. 1)



Hassan



‘Ali



Muhammad



‘Abdullah



Ja‘far



Muhammad



Muhib



Sharaf



Yusuf




‘Ali



Muhammad





Hamadani's mother Sayyidnah Fatimah's genealogy is also traced back to the Prophet Muhammad ³ . He was a *Najeeb-ur-Tarrafain* Sayyid (noble on both sides of the family).

Sayyid 'Ali Hamadani received his early education from his maternal uncle Sayyid 'Ala-ud-Din, a great saint of considerable piety and devotion⁴. Sayyid 'Ali memorized the Holy Quran at a very young age when he was only twelve years old. His maternal uncle then introduced him to Shaikh Mahmud Mazdaqani, who after teaching him elementary principles of Sufism, sent him to Taqui'd Din 'Ali Dusti (d. 733 or 739A.H), a disciple of 'Alau'd Daula Simnani⁵. Syed 'Ali Hamadani remained with his new teacher for about two years, and after his death, he returned to Shaikh Muzdaqani who put the finishing touches to his education⁶.

Sayyid 'Ali Hamadani traveled extensively in 21 years the then known inhabited World like most of his predecessors. But he was not a tourist like Marcopolo and Ibn Batuta. He added new horizons to his education through these travels. He is said to have performed *Hajj* (pilgrimage to Makkah) Twelve Times⁷. His disciple Nur-ud-Din Ja'ffar mentions many places that were visited by Syed 'Ali Hamadani during these travels such as Mozdaqan, Khatlan, Bulkh, Badakhshan, Khata, Yezed, Syria, Baghdad, Hijaz, Rome, Turkistan (*Mawara-un-Nahr*) and *Sarendeep* (Sri-Lanka).

Hamadani visited the whole world thrice ⁸ but the most important journey was of Kashmir. There are divergent views among the historians regarding the dates and time of Hamadani's visit to Kashmir. Some old historians like Mirza Haider and Abul Fazl are of the opinion that Hamadani visited the valley only once⁹. But others like Hassan and Miskin support the view that Hamadani visited the valley three times¹⁰.

³ Ibid, p. 22

⁴ Rafiqi, *op.cit.*, p. 39

Some modern Scholars have however, wrongly identified "Ala-ud-Din with celebrated" Ala-ud-Daula Simnani, whereas they are not only two different persons but also two different names as well. (cf., Sufi, *Kashir*, vol. 1, p. 85)

⁵ Jami, Abdul Rahman; *Nafahat-ul-Uns*, p. 290

⁶ Badakhshi, *op. cit.*, p. 24

⁷ Badakhshi, *op.cit*, p.186

⁸ Badakhshi, *op. cit.*, p. 169, (Quoted Persian text from Sayyidah Ashraf Zafer's edited copy of *Khulasat al-Manaqib*).

⁹ Dughlat, Mirza Haider; *Tariki Rashidi*, pp. 432—3, Abu'l, Fazl *op.cit.*, Vol. II, p. 185

¹⁰ Hassan, *op. cit.*, Vol. III, p. 14—5, Mohi-ud-Din; *Tarikh Kabir*, p. 12—4.

Similarly, historians differed regarding the prime cause of Hamadani's migration from Hamadan to Kashmir. Scholars like Muhibu'l Hassan, Hikmat, M.J. Akber and Ja'fer Badakhshi held Timur's threat theory as the single pushing factor for Hamadan's visit to Kashmir¹¹. On The other hand, Professor Shams-ud-Din Ahmad, Syed Abu'l A'la Mawdudi, Dr. Farooq Ahmad Bukhari and Haider Badakhshi have suspected this force Theory and considered the propagation of Islam in Kashmir as the prime cause of his migration¹². The matter is still debatable, but the majority of scholars supported the Islamic mission theory by taking the post-Hamadani Kashmir into consideration.¹³

Syed 'Ali Hamadani left the valley after the disbursement of 2 ½ years. Syed 'Ali Hamadani, while reaching Kunar in the vicinity of Pakhli, was obtested by its ruler to stay there for few days. There he died on 6 *Zil-Hajjah*, A.H. 786/ 19 January 1385 C.E. at the age of 73. His body was carried to Khuttalan (Modern Kolab) now in Tajikistan and was buried there on 25 *Jamadiul Awwal* 787/ 14 July 1385¹⁴.

HAMADANI'S WORKS

Syed 'Ali Hamadani like many other Sufis, such as Imam Ghazzali (d.1111 C.E) and Ibn 'Arabi (d. 1240 C.E), was a prolific writer in Persian and Arabic prose and poetry. He is said to have authored more than a hundred works on different Sciences like Logic, Philosophy, Jurisprudence, Political Science, Ethics, Sufism and Commentaries. According to some biographers, he was the author of 170 works¹⁵. Among them *Zakhirat-ul-Muluk*, *Risala-i-Dah Qa'idah*, *Risala-i-Maktubat*, *Risal-i-Halli-Mishkil*, *Risal-i-Hamadania* and *Awrad-i-Fathiyya* are the prominent ones. Unfortunately, most of His works are still unpublished and only Manuscript and transcript copies are available in different Libraries of the world. The British Museum and India Office Library in England, Raza Library Rampur in India, *Kitab-Khana Milal* of Tehran in Iran and the Oriental Research Department Srinager, Kashmir, have preserved the valuable documents of Hamadani. He established one *Kutub Khana* (Library) in Kashmir and one *Kutub Khana* (Library) in Khuttlan¹⁶.

¹¹ See: Hassan, Muhibbu'l; op.cit, p. 56, Akbar, M.J; *Kashmir behind the Veil*, Viking, 1990, p. 23, Badakhshi, op.cit, p. 17

¹² See: Dr., Shams-ud-Din Ahmad, *Hadhrat Shah-i-Hamadan Key Char Khatut Chand Badshshun Kay Naam*, Danish, Issue-6th, Department of Persian, University of Kashmir, Srinager. P. 4., Abu'l A'la Mawdudi; *Isalm Ka Sarchasma Quwat*, Markazi Maktaba Islami, Delhi, 1974, P. 7, S.M. Farooq Bukhari; *Kashmir-mein Islam ki isha'at*, Centre for Kashmir Studies, Srinager, 1984, pp. 188—109, Haider Badakhshi; *Risala-i-Masturat*, M.S. Research Library, Srinager, P. 25

¹³ For further elaboration, see *Sayyid Ali Hamadani's concept of Tawhid with special reference to Awrad-i-Fathiyya*, Unpublished Dissertation in Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir, compiled by Sartaj Ahmad Sofi. Henceforth Dissertation.

¹⁴ See: *History of Kashmir (Tarikh-i-Kashmir* of Sayyid 'Ali) English Translation with Historical Analysis by A.Q. Rafiqi, Gulshan Books, Srinager, 2011, p. 115.

¹⁵ Wahhab, op.cit., p. 57b; *Tarikh Hassan*, op.cit., iii, p. 12

¹⁶ Agha Hussain Shah Hamadani; *Life and Works of Sayyid 'Ali Hamadani (A.D. 1314—1385)*, National Institute of Historical and Cultural Research, Islamabad, 1984, p. 28

Twenty of his work are available in manuscript form at the Oriental Research Department Srinagar, Kashmir and more than forty transcript copies are available at the Departmental Library of Shah-i-Hamadan Institute of Islamic Studies, University of Kashmir. Some manuscript copies are preserved in different hospices (*Khanqahs*, *Ziyarat*) and also in the private treasures of custodians of different hospices (*Mujavirs*) in Kashmir, as consecrate and scholars have very less access to them. These works include short treatises, equisetetic mystical poetry, *Maktubat* and other genres. Most of the works are in Persian but some of them are in Arabic like *Awrad-i-Fathiyya* and *Risala-i-Khwatariya*.

All of his works begins with the praises of Allah and blessings and benedictions on Prophet Muhammad ﷺ. His style of writing is somewhat same as that of other Sufi writers of his time. He based his teachings upon the verses of *Qur'an* and the sayings of Prophet Muhammad (ﷺ), and often quoted anecdotes from other Prophets and eminent religious authorities of early Islam in order to draw lessons from them.

Most of his treatises are without a particular name. Scholars, later on, collected them and gave them names according to the themes of these *Rasail* as per their own understanding, which is the reason why Hamadani's *Rasail* are available by different names in different libraries of the world.¹⁷

Syed 'Ali Hamadani was also a poet, besides being an 'Alim and a Sufi. His *Ghazels* or odes are naturally Sufistic. His poetic diction in the form of *Chihl Asrar*, *Masnavi* and *Diwan-i-'Allaie* is available in different places in manuscript form. *Chihl Asrar* is a small collection of his religious and mystic poems. It depicts his belief in the *Wujudi* concept of *Tawhid*¹⁸, propounded by Mohi-ud-Din Ibn 'Arabi in his magnum opus *Fusus-ul-Hikam*. It has been edited and translated by Dr. M.M. Masoodi in 1996. He used the pseudonyms (Pen Name) 'Allaie, and 'Ali in his poetry.

Hamadani was a prolific writer, erudite scholar, and a devoted Muslim, who spent his whole life for preaching and reforming the Muslim ummah. Undoubtedly, he is known as the real founder of Islam in Kashmir, though Sayyid Sharraf-ud-Din Abdul Rahman (popularly known as Bulbul Shah in Kashmir) was the first Sufi Saint who propagated Islam in Kashmir¹⁹.

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¹⁷ See Introductory pages of *Risala-i-Darweshiyah*, Translated by Ghulam Hassan Hasnu, and published by Harvan Books and Sports Centre Khaplu, pp. 4—5, where the author make description of different names about the said treatise.

¹⁸ Wujudi theology or Wahdatul Wujood is a concept which has received strong criticism from various classical as well as contemporary scholars. One of the prominent works in this regard is Mulla Ali Qari's book *Ibtal Al-Qawl bi Wahdatil Wujud* in which he has refuted the concept.

¹⁹ Syed Sharaf-ud-Din was the disciple of Shah Ni'amatullah Farsi, who in turn was the disciple of Shaikh Shihab-ud-Din Suharwardi (1144—1223). Syed Sharaf-ud-Din was originally from Turkistan. And as directed by his preceptor, he arrived in Kashmir during the reign of Suhadeva. He passed away in 1326 and is burried in Bulbul Langer in Srinager. *Baharistan-i-Shahi*, f. 7a; Baba Daud Mishkati, *Asrar al-Abrar*, ff. 44a-45a. See Also Chapter Ist , p. 33.

Awrad-i-Fathiyyah is one of the greatest works compiled in Arabic by Sayyid 'Ali Hamadani which he gifted to the Kashmiri populace. As per the view of earlier hagiographers²⁰, Sayyid 'Ali traveled the *Rab'ah Maskoon*²¹ and met a number of Sufis saints, whom he requested to bestow him with the *wazaif* (litanies). After he received *Wazaif* from them, he proceeded ahead with compiling them in a treatise by putting his God-gifted abilities to practice.

So far as the epithet of the booklet is concerned, there are divergent occurrences and events related to it. As per one view, the name *Fathiyya*, was bestowed upon it by Prophet Muhammad ﷺ in a dream, which Sayyid 'Ali saw when he was in the blessed city of Makkah.²² Sayyid 'Ali Hamadani is quoted to this effect as follows:

"اوراد از چهار صد اولیاء کرام جمع نمودم در فکر تسمیه آن شدم چون بمکه معظمه رسیدم شب جناب رسالت مآب در خواب دیدم فرمودند خذ هذه الفتحیه"²³

I collected it from 1400 saints (Awliya') and contemplated about its name. When I reached the blessed city of Makkah, I saw the beloved Prophet ﷺ in my dream whereupon he said, 'Take this, *Fathiyya*'.

Mulla Nur-ud-Din ja'far Badakshi quotes one of his meetings with Sayyid 'Ali Hamadani in his book *Khulasat-ul-Manaqib* wherein he quotes:

I was also present [there] in *Rabiul Awwal* of 778 A.H. after *Zuhar* prayer. He [Sayyid 'Ali Hamadani] said during his discourse that: During my journeys, I have met 1400 saints and in one meeting with sultan Abu Sa'eed (R.A), I have met 400 saints. When I took leave from them, I requested each of them to provide me with an invocatory prayer compositions (*Bavirday darkhast kardam*) and also to pray for me and asked for some *wird* and when I collected all of their prayers and supplicatory selections, these became the prayers now found in *Awrad-i-Fathiyya*...then I turned to the books of *Ahadith* and I found that all these prayers consisting on these *Awrad* are existing in a summary form in the traditions of the Prophet (*Ahadith-i-rasul yaftam ba tariq-i-shita*) also. Then after that I went for the pilgrimage to the house of ka'bah. When I reached *Bait-ul-Maqdas*, I saw the prophet in a dream and the

²⁰ Sayyid 'Ali Hamadani is reported to have travelled three times over the whole known world and met 1400 Sufis and 'Ulema'. See Amin Ahmad Razi; *Haft-i-Iqlim*, MS. Punjab University, pp. 540-44. Also Chapter 1 of the Dissertation, op.cit., According to one tradition, he composed *Awrad* in Sarendee and collected all invocations in it, which he had imbibed from about two hundred saints during his journeys.

²¹ *Rab'ah Maskoon*, geographical term, used to denote three journeys of Hamadani to the known world of his times.

²² Scholars have provided divergent views regarding the place, where Sayyid 'Ali Hamadani saw Prophet ﷺ in a dream. Some have mentioned Makkah, some Madina and others Bait-ul-Maqdas. See *Futuh-i-Kubravi* and *Manqabat-ul-Jawahar*.

²³ Wahhab, op.cit., Ms. 136

prophet took out a booklet from his sacred sleeves (*Aasteen Mubarak*) and told to me and when I saw it minutely it was the same *Awrad-i-Fathiyya* which I had collected from the sayings of the grand Sufis, (*Alfaz-i-Mashai'kh*). Thus, I witnessed the blessings of the *Awrad* myself.²⁴

Sayyid 'Ali Hamadani gifted Kashmiris *Awrad-i-Fathiyya* and gave them permission to recite it every day aloud in chorus, according to the populous tradition. It was from there that the Kashmiri Muslims began to recite *Awrad-i-Fathiyya* in their *Masajid* aloud in chorus. The great Hindu historian of the time Srivara describes the image of *Awrad* reciters as; "It was here that the *yavanas* (Muslims) chanted mantras and looked graceful like the thousand lotuses with humming bees."²⁵

AS A BOOK OF TAWHEED

Awrad-i-Fathiyya is an unparalleled and precious gift of Hamadani for Muslims in general and for Kashmiris in particular. It can be considered a book of *Tawhid*²⁶. Its every theme is the reflection of *Tawhid*, proved by Quran and Sunnah and a bright proof of Hamadani's mission fundamentally based upon monotheism. If we are asked to say in a single word the theme of *Awrad*, unhesitatingly we can say it is *Tawhid*. The *Tawhid* described in it is the manifestation of Islamic *Tawhid* in a simple and effective manner, so that the common masses of Kashmiris would understand it and follow accordingly. Hakeem Gh. Nabi, while acknowledging this fact, writes:

یہ اگرچہ ذکر و دعا کا ایک مختصر مجموعہ ہے - مگر جس خوبی سے عقیدہ توحید کو مختصر جملوں میں سمجھایا گیا ہے ، راقم کے پاس اس کی تحسین وافرین کے لیے الفاظ ہی نہیں ہیں۔ ہاں اتنا مختصر کہ سکتا ہوں کہ حضرت امیر نے دریا کو کوزے میں بند کر دیا ہے۔ ذاکر اس سے جتنا فیض حاصل کرنا چاہے ، حاصل کر سکتا ہے۔²⁷

Unity of God exists in one or the other form from the very beginning of Kashmir history and the religions that were practiced here in ancient times including Buddhism and Hinduism, but Syed, for the first time in Kashmiri history, connected it with the *risalah* of Muhammad , which only by the virtue of this ²⁸ connection assumed the true shape of *Tawhid*, as God Himself has described *Tawhid* through the *risalah*

²⁴ *Khulast-ul-Manaqib*, op.cit, Manuscript no.658, Research Department Srinager, f. No. 8.

²⁵ *Ibid*, pp. 69-70, Wahab, op.cit., f. 105a.

²⁶ The concept of *Tawhid* or Divine Unity is the most fundamental aspect of Islamic belief system. Literally it means the oneness of something, but within the religious parlance of Islam, it means the concept of one Divine Head who is unique both in His essence (*Dhat*) as well as the attributes (*Siffat*).

²⁷ Hakeem, GH. Nabi, *Sharh-i-Awrad-i-Fathiyya*, Chinara Publications, Srinager, 1998, p.41

²⁸ Concept of oneness of God was prevalent in one or the other form like Monism. But Sayyid 'Ali connected it with the prophethood of Prophet Muhammad i-e Monotheism which is Islamic one. Hamadani mentions the Prophethood of Prophet Muhammad ﷺ as; محمد الرسول الله حقا. Besides, the Salutations and Benedictions mentioned at the end of *Awrad* explicate the fact very clearly. (See *Awrad*).

of Muhammad ﷺ in 112th chapter of Quran.²⁹ This attachment with *risalah* purified it from all polytheistic tendencies, in which Kashmiris were involved, even after embracing Islam.

Syed 'Ali focuses on the belief of *Tawhid* as the main motive behind the creation of this universe³⁰, the main task of Allah's messengers³¹ and the fundamental teaching of Quran³². Syed 'Ali encompassed the whole concept of *Tawhid* in this treatise in a wholesome manner and succeeded to present it in an attractive and appealing way, both for commoners and particulars. It is therefore continuously recited and eulogized in Kashmir from the very beginning till now, not only by laymen but also by the intellectuals in the same stern.

To make an analysis of Liturgical Prayer—*Awrad-i-Fathiyya* of *Amir-i-Kabir*, depicts the clear image of abundance of theological substance existed in it and the methodology of him in preaching the Islam. Sayyid 'Ali as a Scholar ('*Alim*) preached the common Ash'arite creed of *Tawhid* to the general people and Sufi connotation of it to the particulars only. As the *Awrad* is meant for commoners, so the description of *Tawhid* in it is also based on theology. The expert scholars of theology have enormously elaborated and divided the concept of *Tawhid* in a number of divisions or categories along with sub-categories or kinds. The most common and often used categorization is the tripartite division of *Tawhid* as;

- 1) *Tawhid al-Ruboobiyah*
- 2) *Tawhid al-Asma Wa-Siffat* and
- 3) *Tawhid al-Uluhiyyah*

Believing the unity of Allah implies:

1. Believing in Allah is one and unique in His Lordship (*Ruboobiyah*) :-
2. Believing in Allah is one and unique in His Names and Attributes (*Al-Asma Wa-Siffat*)
3. Believing in Allah is one and unique in His right to be Worshiped (*Uluhiyyah*/'*Ibaadah*)

Tawhid fi-Ruboobiyah implies to believe Allah one in His essence, creation, dominion, actions, power and authority, self-sufficient, knowledge, uniqueness and incomparable. It implies to believe that Allah is the necessity being and Absolute one. *Surah Ikhlas* is the implicit reflection of it.

²⁹ "Say O, Muhammad: He is Allah, The One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none Like unto Him".

³⁰ Ibid, 51: 56

³¹ Ibid , 21:25

³² The central theme of the Quranic teachings is *Tawhid*. Each Chapter (*surah*) of Quran contains the verses of *Tawhid*. At numerous places, the Quran invites us to accept the unity of Allah in His dominion, Lordship and worship and explicates for us the different forms of Shirk and warns us to keep away from this heinous sin with all of its forms and kinds. The Quran begins with *Surah Fatiha* i-e *Tawhid* and ends with *Surah An-Naas* i-e also *Tawhid*. So, in one sentence, we can say without any hesitation, that the basic theme of Quran is *Tawhid*

قل هو الله احد* الله الصمد* لم يلد ولم يولد* ولم يكن له كفواً احد.³³

“Say: He is Allah, The One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none Like unto Him”.

This is the general category of *Tawhid* which doesn't distinguish a believer from a non-believer - both can equally believe upon it. This type of *Tawhid* is accepted by many of the religions and people of various times. This alone is not enough for salvation. The Quran provides a number of examples which depict that the non-believers' belief regarding this type of *Tawhid*. The Quran says;

قل لمن الارض ومن فيها ان كنتم تعلمون. سيقولون لله. قل افلا تدكرون. قل من رب السموات السبع ورب العرش العظيم. سيقولون لله قل افلا تتقون. قل من بيده ملكوت كل شيء وهو يجير ولا يجار عليه ان كنتم تعلمون. سيقولون لله قل فاني تسحرون. بل آتينهم بالحق وانهم لكاذبون.³⁴

“Say; To whom belong The earth and all beings therein, (Say) if ye know!”, They will say, “to Allah!” Say: “yet will ye not Receive admonition?” “Say: “Who is the lord of the seven heavens, and the Lord of the Mighty Throne” “They will say, “(they belong) To Allah,” Say: ‘Will ye not Then fear.’ “Say: “Who is it in whose Hands is the sovereignty of all things,-who protects (All), but is not protected (Of any)? (Say) if ye know.” “They will say, “(it belongs) To Allah.” Say: “Then how Are ye deluded?” “We have sent them the Truth: but they indeed are liars.”

ولئن سالتهم من خلق السموات والارض ليقولن الله³⁵

If indeed thou ask them Who it is that created The heavens and the earth, They would be sure to say, “Allah.”

For salvation, the belief of tawheed has to be linked to other beliefs which form the foundation of Iman including the belief on all the prophets, especially the final and most blessed prophet Muhammad ﷺ.

Tawhid al-Ruboobiyyah is lucidly expressed in most chapters of Quran, as is the foundation for all other types and categories of *Tawhid*. So Sayyid ‘Ali consecutively emphasizes this kind of *Tawhid* in *Awrad-i-Fathiyya* in a number of ways to make it crystal clear and easily understandable for common masses. Sayyid ‘Ali had rejected all the past communities, who had indulged in *Shirk fil-Rububiyah* and adopted number of gods instead of one absolute God. As in India, so in Kashmir, Hindus believe in innumerable gods and goddesses. Sayyid succeeded in propagating the Islamic concept of *Tawhid al-Ruboobiyyah* to replace all man-made gods with one absolute God.

³³ Al-Quran, 112

³⁴ Ibid, 23: 84—90

³⁵ Ibid, 39: 38

Sayyid 'Ali eulogized the uniqueness of Allah's essence in these words; Allah is one and unique, He has no partner, no equal. He does not beget nor was He begotten. He does not inhere in anything, nor does anything inhere in Him. He is the sole creator and sustainer of all that exists. He is the creator of time and span and is beyond them, above all.

He has no wife, offspring and no parent. He has no form, no shape that the humans can think of;

ليس كمثله شيء³⁶

"There is nothing whatever like unto Him"

اول قديم بلا ابتداء وآخر كريم بلا انتهاء³⁷

يا دائما بلا فناء ويا قائما بلا زوال ويا مدبرا بلا وزير³⁸

He does not sleep nor take rest. He is the first, with no beginning, the last, with no end. He sees the apparent as well as the hidden.

Equal unto Him is a thing in broad daylight, and a black ant on a black rock in a dark night;

لا تدركه الابصار وهو يدرك الابصار³⁹

"No Vision can grasp Him, But His grasps is overall vision"

The second category of *Tawhid*—*Tawhid al-Asma' wa-Siffat* implies to Believe in Allah is one and unique in His Names and Attributes (*Al-Asma Wa-Siffat*)

As God is unique in His essence (*Dhat*) so is He unique in His attributes (*Siffat*), to accept it, is *Tawhid fi-Siffat*, the negation of it is *Shirk* in itself. Almighty Allah had described Himself about the description of His Attributes as;

ولله الاسماء الحسنى فادعوه بها وزروا الذين يلحدون في اسمائه سيجزون ما كانوا يعملون⁴⁰

"The most beautiful names belong to Allah: So call on Him by them, but shun such men as Distort His names: For what they do, they will soon be requited."

قل ادعوا لله اودعوا الرحمن اياما تدعوا فله الاسماء الحسنى⁴¹

³⁶ Ibid, 42: 11

³⁷ Awwad, op. cit., p. 44

³⁸ Ibid, p. 45

³⁹ Al-Quran, 06: 103

⁴⁰ Al-Quran, 07: 180

“Say: “Call upon Allah, call upon Rahman: By whatever name ye call upon Him, (it is well): For to Him belong the most beautiful names”

الله لا اله الا هو له الاسماء الحسنی⁴²

Allah! There is no god But He! To Him belong the most beautiful names.

له الاسماء الحسنی⁴³

To Him belong the most beautiful names

ليس كمثلہ شيء⁴⁴

“There is nothing whatever like unto Him”

Sayyid ‘Ali had mentioned 99 names of Allah. The essence of Allah is beyond the intellectual capacity of human beings, beyond their grasp and vision, not possible to ponder over His essence. But while pondering over His attributes, one can understand that all good attributes belongs to Him only, perfection of attributes belongs to Him. Prophet Muhammad ﷺ said; “Ponder about the creation of Allah and don’t ponder about Allah”⁴⁵

The description of attributes of Allah (*Al-Asma Wa- Siffat*) presented in *Awrad-i-Fathiyya* by Hamadani is unmatched and incomparable. He described the attributes with *Kalimay-I-Tayyibah*, the description of His essence along with attributes by adding the prefix *La Ilaha Illa-Allah* (لا اله الا الله) to it. This style encourages the readers to ponder over the creations and nurtures the belief that “everything belongs to Him”.

Further, being a Sufi⁴⁶, *Shah-i-Hamadan* firmly believed that Divine Unity could only be experienced spiritually and it is not possible to analyze it logically or scholastically. That is why he more than often repeated the assertion of Allah’s uniqueness throughout the *Awrad* so that a reciter could catch hold of the feeling of His Unity, which is otherwise incomprehensible by means of conventional, denominational or bookish forms of thinking.

The last but not least and the most important category of *Tawhid* is that of *Tawhid al-’Ibaadah*, maintaining the unity of Allah’s worship. All forms of worship must be directed only to Allah alone

⁴¹ Ibid, 17: 110

⁴² Ibid, 20: 08

⁴³ Ibid, 59: 24

⁴⁴ Ibid, 42: 11

⁴⁵ Al-Bani, Nasir-ud-Din, *Silsilat as-Saheehah*, No. 1788

⁴⁶ Sufi means wayfarer in the way of Allah. For further elaboration, see Prominent works of Sufis like *Ihya-ul-Ullom* of Imam Ghazzali, *Kashfu-ul-Mahjub* of Ali Hajviri and *Awarif-ul-Maruf* of Shihab-ud-Din Suharwardi.

because He alone deserves worship and no one else is worthy of worship. This is the most important and distinguished category of *Tawhid*, which differentiates a believer from an unbeliever (polytheist). History witnesses that the Arab pagans during the Prophet's ﷺ era confirmed many aspects of *Tawhid fi-Dhat* and *Tawhid fi-Siffat*, but mainly differed with regards to this category of *Tawhid*. In spite of their acceptance of some aspects of *Tawhid*, Allah classified them as disbelievers (*kuffaar*) and pagans (*mushrikoon*) simply because they worshiped other gods along with their worship of Allah.

قل من يرزقكم من السماء والارض اامن يملك السمع والابصار ومن يخرج الحي من الميت ويخرج الميت من الحي ومن يدبر الامر فسيقولون الله فقل افلا تتقون.⁴⁷

“Say: ‘Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?’” They will soon say, “Allah” say, “Will ye not then show piety (to Him).”

ولئن سالتهم من خلق السموات والارض ليقولن الله⁴⁸

“If thou ask them, who Created them, they will certainly say, Allah: how then are they deluded away (from the truth)?”

وما يؤمن اكثرهم بالله الا وهم مشركون⁴⁹

“And most of them believe not in Allah without associating (others as partners) with Him!”

Worship (*‘ibaadah*) in the Islamic terminology, is more than the pillars of Islam i.e. daily prayer, fasting, paying *zakah* and Hajj. It includes emotions like love, trust, and fear; all should only be directed to God.

ومن الناس من يتخذ من دون الله انداداً يحبونهم كحب الله والذين آمنوا أشد حبا لله ولو يرى الذين ظلموا اذ يرون العذاب ان القوة لله جميعاً وان الله شديد العذاب⁵⁰

“Yet there are men Who take (for worship) others besides Allah as equal (with Allah): they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only The unrighteous could see. Behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.”

الا تقاتلون قوماً نكثوا ايمانهم باخراج الرسول وهم بدؤوكم اَوَّلَ مَرَّةٍ اتخشوه ان كنتم مؤمنين⁵¹

⁴⁷ Al-Quran, 10: 31

⁴⁸ Ibid, 43:87

⁴⁹ Ibid, 12:106

⁵⁰ Ibid, 02: 165

“Will ye not fight people who violated their oaths, plotted to expel the messenger, and attacked you first? Do ye fear them? Nay, It is Allah Whom ye should more justly fear if ye believe!”

اللّٰهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَايْتَوَكَّلِ الْمُؤْمِنُونَ.⁵²

“Allah! There is no god but He: and on Allah, Therefore, let the believers put their trust”

إِلَّا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ.⁵³

“Is it not to Allah that sincere devotion Is due? But those who take for protectors others Than Allah (say): We only serve them in order that they may, bring us nearer to Allah. Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false And ungrateful.”

This category of *Tawhid* is visibly reflected in the statement of the testimony of faith i.e. لا اله الا الله. The Quranic word ‘*Ilah*’ is lexically applied generally to who is worshipped and more particularly for Allah’s divinity. Pir Mehr Ali Shah Goladvi, while discussing about the *Kalimay-i-Tayyibah*, in his famous work ‘*Tahqiq al-Haq fi Kalimat-al-Haq*’, says that the word ‘*Ilah*’ is lexically applied to all things that are condign to worship, but is particularly meant for Absolute Divinity, from religious and rational point of view.⁵⁴ Allah, the personal name of God, is worthy of worship alone and none else. This meaning is noted in the *Ayah*;

وما ارسلنا من قبلك من رسولٍ الا نوحى اليه انه لا اله الا انا فاعْبُدُونِ⁵⁵

Not a Messenger did We send before thee without This inspiration sent by Us. To him: that there is No god but I; therefore Worship and serve Me.

To worship Him, bow and prostrate only Him is the sign of a servant (عبد), as we all are. ‘*Abd* in Arabic is a more comprehensive word than the servant or employee. An Employee is responsible for his duty only for a limited time, while as the servant is responsible for a long period of time. However, both have got a right to make a claim for their effort and both work on a compensation; but the ‘*Abd* is responsible for serving the whole life without questioning to His Lord.

⁵¹ Ibid, 09: 13

⁵² Ibid, 64: 13

⁵³ Ibid, 39: 03

⁵⁴ See Pir Mehr Ali Shah Goladvi, *Tahqiq al-Haq fi Kalimat-al-Haq*, Transl. Urdu by Maulana Molvi Abdul Rahman Bangvi and Maulana Molvi Faiz Ahmad Sahb, Printing Professionals Lahore, 2004.

⁵⁵ Al-Quran, 21:25

Kalim-i-Tayibah, the fountainhead of Islamic beliefs and virtues is the epitome of *Din* and this is expressed with all comprehensive qualities in the following words;

لا اله الا الله

Sayyid 'Ali had enormously repeated the *Kalim-i-Shahadah* along with *Al-Asma-u'l-Husna* in *Awrad-i-Fathiyya*. This is the most important and distinguished aspect, so had Hamadani mentioned it, in a comprehensive manner. As this message is repeated in the Quran in various styles and forms, Syed 'Ali has adopted the same style and reiterated this important message in his awrad. He repeated it not less than 62 times in *Awrad-i-Fathiyya*. It explicates the essence and rights of Allah in a wholesome manner as well as His attributes for reciters.

CONCLUSION

Awrad-i-Fathiyya is an extract of a large number Quranic verses and Prophetic traditions, which Sheikh Hamadani has compiled in a short booklet in a plain but a theologically comprehensive text containing *Awrad*, *wazaif*, and supplications. This was the first book written by Sayyid 'Ali Hamadani on the subject of *Aqidah* in general and on the concept of *Tawhid* (in Kashmir History) in particular which he gifted to the Kashmiri populace. It not only depicts *Tawhid* in a wholesome manner, but also contains the whole Islamic creed briefly but legibly. It is a testimonial of not only Hamadani's efficiency in Arabic, but also his faith upon Islamic doctrines.

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